

December 1
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"I regard the nomination I have received at the hands of the Presidency and the Council of the Twelve, to be a member of the Council of Twelve, as the highest honour that can come to any man."—JOSEPH F. MERRILL.

No. 48, Vol. 94

Thursday, December 1, 1932

Price One Penny

MIDST CONFUSION, STRIFE AND TURMOIL

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

IT IS an inspiring sight to look upon this large and goodly congregation on the Sabbath Day. We have reason to be grateful for the recurring Sabbath, affording as it does respite and rest. The day and the hour should be particularly welcome just now, for this is a strenuous time and the minds of the people generally have been aroused, and in many cases excited to an unusual degree. After such experiences we need times of rest for re-adjustment and recuperation, as such excitements are exhausting. So we come together at the hour and place appointed for worship and should feel the quieting influences of the occasion.

We have been encouraged and I know inspired by the music to which we have listened. My heart goes out in honour and praise to this splendid body of men and women sitting in the rear of this pulpit, who are devoting their God-given talents, sacrificing of their time and effort to render music in praise to the Most High. I listened this morning to their rendition that went out over continents and oceans, heard virtually throughout the world. So it is every Sabbath morning. Conductors, organists and the members of the choir, one and all, are doing noble service. They are recognized in all countries as belonging to a choice body of superior artists. They belong to the aristocracy of melody and harmony. I believe that not one of them understands the extent of good they are doing, individually and as an organized body.

The "Mormon" Tabernacle choir is spoken of with respect and esteem everywhere. We praise the Lord in song as we do by

word, though prayer consists not of words, nor of melody, but of the feeling and desire of the heart, and this may be sometimes better expressed in terms of music than in terms of speech. Under the facilities of modern development, even the finest shades of their voices are carried over the land and sea, and do you doubt that their songs reach the ears of Deity and call forth His blessing? They are ministers of the Church, and are doing much more than we know for the forwarding of the message of salvation among the nations of the world.

I spoke of the strenuous times through which we are passing. I sincerely trust that we shall not be swept off our feet, carried to unwarranted extremes of thought or speech, because of the unrest that is in the atmosphere of life and that pervades particularly this nation just now.

It is well that we have definite opinions on matters to which we give our thought. We should have. We should be thinkers; and thinkers arrive at conclusions, tentative or final, and sometimes are very strong in defending their conclusions. Such is well, but I think that sometimes in the world to-day, we become a little confused as to our bearings. I am not quite sure but that we get lost at times, and, without knowing it perhaps, go off in the wrong direction.

PHENOMENON ON THE PACIFIC COAST

Three nights ago a strange phenomenon occurred on our Pacific coast, at San Diego. A number of navy planes were actually lost in the air! Think of it. Such an expression as that would have been ridiculous but a little time ago. Lost in the air! They had been manœvering in the sunshine and the weather was fair, but fog quickly rolled in from the ocean and cut off entirely the view of earth from above. The pilots knew not where they were, and to make a descent into uncertain terrain would have been dangerous in the extreme. So they wandered about. They had to keep going, for if a plane stops in progress it falls. They were but inadequately supplied with fuel because no long flight had been anticipated, and it was an actual fact that as many as fourteen planes were lost for a season in the air. Then the call went out for help in illuminating the landing field. Automobiles were rushed to the place, two thousand of them, and the combined glare of their headlights illuminated that area, so that when the planes were led down by guide planes that had gone aloft in search of the lost, they were able to make out the location of the field and landed without casualty.

I thought as I read the account—strange, passing strange, strange to think about, difficult to realize. Human beings lost up there, unable to find their way; and I thought, is it not often so with us as our minds soar and as we indulge in theory and speculation? We have to keep going or else stagnation sets in and our

thought structures collapse. We may be lost for the time, and unless we have some kind pilot with headlight or tail-light that we may approach or follow, we are not sure of making a safe landing. I take it that such is largely what is the matter with mankind in general in this day of turmoil—turmoil that is as widespread as the human race. Every class and condition of mankind is upset. You know it; and if you do not, the papers, the magazines, the books of the time should keep you informed.

This has been called the day of machinery, and using that term in its broad, comprehensive sense, it is very descriptive; but machines are intended to be the servants of their makers. When held under control they serve well, but when out of control they may bring destruction even upon the very creator of their mechanism. The thought is by no means original with me as I voice it, but worthy of consideration. Have not our machines largely got out of control and are we not in danger, or, is not our danger, which is generally acknowledged, very largely due to the fact that we are being controlled by the very mechanism that has been invented for service?

Only a week or two ago I noted an utterance by a distinguished scientist, Sir Alfred Ewing of Edinburgh. At present he is the president of the British Association for the Advancement of Science. He has been for more than one term president of the Royal Society of Edinburgh, an inventor and designer, an investigator of acknowledged ability. Sir Alfred Ewing in commenting upon the present conditions has made some suggestive utterances, the result of calm reflection and analytical research. I recommend you to read the synopsis which was published in the *Literary Digest* of October 15th, two weeks ago; but I draw your attention to a few of the thoughts there expressed.

WARNING OF A DISTINGUISHED SCIENTIST

Sir Alfred is lamenting or, as one of the scribes puts it, sorrowing, over the moral slump into which mankind seems to have been falling. Out of this condition, the tumult, as the writer remarks, prophets arise, true or false, both perhaps, telling what shall come to pass, "and they are not alone," says the writer, "as a cursory reading of current serious literature will show. Casting up accounts in this time of reckoning, they find that man's material gains have been at the risk of his immortal soul. What shall he do to be saved?"

Sir Alfred Ewing is described as "an old exponent of applied mechanics," and asks the impressive question, "Whither?"—a significant word as he used it. "It is impossible not to ask," he said in his address to the British Association, "whither does this tremendous procession tend? What, after all, is its goal? What is the probable influence on the future of the human race?" He is referring to the procession of inventions and appliances of

science to the needs of man. "We are acutely aware," he continued, "that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden. Man was ethically unprepared for so great a bounty. In the slow evolution of morals, he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself."

These are not the reflections of a shallow thinker, but of one who has devoted his high talents and unusual powers to scientific discovery, research and application, and others have followed the same line with him. Thus, James Truslow Adams, in a recent article that appeared in one of our national monthlies, *Scribner's*, entitled, "America's Lost Opportunity," gives a message to Americans, observing that two of the chief causes of our moral collapse which accompanied the economic debacle are lack of knowledge and lack of character. "As part of the development of character, we have got to place a higher value on other things in life than money and standards of living," he remarks. And, further, as a part of the development of character, we have to place a higher value on things worthwhile.

In countless homes in America to-day, there must be going on a serious questioning of what it is that makes life worth while, and what is really worth striving for. My own opinion is that there are plenty of us who are getting fed up with the philosophy of life of the past decade and with the position which our country occupies, with its crime, its lawlessness, its disgraceful politics, its abandonment of ideals, its loss of prestige and honour abroad and at home. . . . There is no use in railing at America or expecting her to take her proper position in the world, unless each of us as citizens make an effort to make his own life worthwhile, on the basis of values which are not wholly material. . . . The nation can not transcend the level of its citizens.

VIEWS OF GREAT BANKER

That we are in a state of uncertainty as to the course of right procedure is acknowledged. I was greatly impressed by a recent utterance made by Mr. Montague Norman, the governor of the Bank of England. We have had to deal with banks and all that they stand for in this social system of ours, and you would think that the governor of that great institution, by which the world is to some degree influenced, and with which all nations are concerned, would have definite views as to financial procedure at least. About ten days ago he made an address to bankers, and declared that the problem was altogether too great for him to solve—the problem of financial and economic unrest prevailing in the world. These are his words, after having declared his belief that if all the nations would act together things would be different, but as long as they pull apart concord can not rationally be expected. He says:

That concord of nations we do not seem able to get; and therefore I am driven to the conclusion that we must take for the moment the short view, but we can plan for the long. When it comes to the future I hope we may all see and approach the light at the end of the tunnel, which some already are able to point out to us. I myself see it somewhat indistinctly, and different directions are pointed out to us, all of which I hope will lead us where we wish to go. But I must admit for the moment the way is not clear. We have not yet emerged from the difficulties through which we have been passing.

Here is an honest confession of the troubles with which the world seems to be afflicted, and a declaration that he, one of the leaders in his field, is unable to indicate the right direction, unable to read the story of the times. What does it mean? It means, as Sir Alfred Ewing indicates, and as many other thinkers have found and have declared in effect, that we have been too much concerned with externals and too little with the condition of man himself, his spiritual welfare, his soul. Externals may be affected and may recover from assault or disturbance, but if the soul be not set upon its right course, there will be deeper troubles and greater difficulties to face.

These are the times of which the prophets have spoken. I repeat the utterance I have made from this stand several times. These are the times that were foreseen and foretold as the days in which men's hearts would fail them because of confusion and fear, when seemingly all things in the world would be in a state of commotion, when men would lose their bearings, become affrighted and would run to and fro, uncertain of their course—lost in the air and on the quaking ground. With prophecies making sure prediction of these conditions, came the word of the Lord unto those who had taken upon themselves His name: "Stand ye in holy places and be not moved," for He will rule and overrule all things for the eventual triumph of right and righteousness, and that consummation will be achieved the earlier, as we are in tune with the Lord's purpose. The spirit of this course of action must enter into our daily lives. Each one's place of duty, whatever its attendant circumstances, is to him the holy place.

ANENT THE ELECTION PENDING

Consider the turmoil through which we are now passing because of this periodical disturbance of affairs in the nation, through the coming of another presidential election. Every four years we have some experience of the sort, but men's feelings have run higher on this recurrence of that great event than usual. Some are crying that their way is correct, while others deny and denounce it and offer their own in its place. We can not have liberty without responsibility, and as we possess the rights of franchise, we must use our powers to exercise them rightly as we understand the right.

I want to tell you just how to vote in this election: Vote according to your conscience. Vote according to what you really believe to be the best course. You know very well that as citizens of this nation you are free, and if anyone tries to bring any pressure or coercion upon you, assert your rights as citizens and be not coerced. Latter-day Saints, you know that the Church has no candidate, national, state or local. You know very well that you are absolutely free to vote according to your own consciences and the convictions of your minds and hearts. Now use your franchise and vote righteously and in your best judgment.

I attribute sincerity to those who believe that some particular order of things is better than some other, and likewise to those who differ in that conception. So far as the great political parties are concerned, I know that there is much good in each, that there are many good people in each, and I do not look for the awful calamities that some are picturing as sure to come to pass, if this political party or that, should win its way into power. I believe that the Lord will overrule things for good. My prayer is that He will direct this election, to the end that His purposes may be the better served and the sooner realized and consummated.

Do you know that democracy as an institution is indigenous to this country of America? The first representative democracy known in the world was established on American soil. I do not mean the setting up of the government of the United States and the proclamation that this was a free and independent nation. I go back beyond that, and refer to a great event that occurred a little less than a hundred years before the birth of Christ.

The American continent at that time, and for centuries prior, had been inhabited by two main races of peoples which, however, were of one race originally. There may have been other peoples here, I do not know; but with these two we have particularly to deal. They were called distinctively Nephites and Lamanites. The Nephites cultivated the art of peace and what we call the usages of civilization. The Lamanites were nomadic and barbarous. The two nations were at enmity one with another. There were kings and rulers in both.

RIGHTEOUS KING AMONG ABORIGINAL AMERICANS

The last king to reign among the Nephites was the righteous ruler Mosiah, whose kingship extended through about one-third of a century. As he realized that age was upon him and he could not hope to be with his people much longer in the flesh, he called them together. I commend to you a careful reading of that interesting account as you will find it in the 29th chapter of the Book of Mosiah.

He was king in name and king in fact, so far as the exercise of

the royal prerogatives of power and the administration of justice were concerned, but he was a brother amongst his people and called them brethren. He laboured as they laboured and sought to serve their interests. He called his people together and asked them who they would have to be king after himself. They wanted one of the king's sons, the eldest, Aaron, for they said that to him "the kingdom doth rightfully belong." They had become used to monarchical government and they assumed that Aaron had a right to rule when his father passed away, but King Mosiah, wise, thoughtful and inspired, pointed out to them that it was not well that they should live under kings. He dwelt at large upon the iniquities that some kings had wrought, and then admonished them to set up for themselves a democracy, or what is the same thing, a republican form of government. Hear his counsel :

Therefore, choose you by the voice of this people, judges, that may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

Now it is not common that the voice of the people desireth anything contrary to that which is right ; but is common for the lesser part of the people to desire that which is not right ; therefore this shall be observed, and make it your law—to do your business by the voice of the people.

And if the time comes that the voice of the people doth choose iniquity, then it is the time that the judgments of God will come upon you ; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges shall be gathered together, and they shall judge your higher judges, according to the voice of the people.

And I command you to do these things in the fear of the Lord ; and I command you to do these things, and that ye have no king ; that if these people commit sins and iniquities they shall be answered upon their own heads.

For behold I say unto you, the sins of many people have been caused by the iniquities of their kings ; therefore their iniquities are answered upon the heads of their kings.

And now I desire that this iniquity should be no more in this land, especially among this my people ; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike.

(Continued on page 778)

The United Order Community organized on the economic and social basis of the community as the basic unit would have no slums.—JOSEPH A. GEDDES, PH.D.

THURSDAY, DECEMBER 1, 1932

EDITORIAL

THE "MORMON" MISSIONARY

DURING the year, conferences have been held with the majority of missionaries in the European Missions. Splendid meetings with the missionaries of the British mission were held this month. These gatherings have been spiritual feasts. In question, discussion and testimony the souls of the missionaries have been laid bare, and found to be earnest, sincere and eager to serve the Lord. Integrity makes man a fit instrument for divine purposes. We are grateful for our missionaries. In conclusion of the year's missionary conventions the following is reprinted from the *Millennial Star* of nearly two years ago:

The "Mormon" missionary has spread the knowledge of the restored Gospel over the earth. His efforts have brought hundreds of thousands into the Church of Christ. He must be remembered with grateful appreciation whenever the glorious progress of the Latter-day Saints is celebrated. He has earned his mead of praise.

The "Mormon" missionary is unique among those who go out to battle for a cause. He is untrained, according to man-made standards, for the work he is to do. He comes out from his daily labours, on the farm, in the shop, in the university, from any and every honourable pursuit of man, learned and unlearned, wealthy and poor, to serve in the mission field, to teach that which he believes to be true, in the language and with the means that God has given him. His only weapon and his only defense is truth—but that makes him invincible.

Material reward does not induce the "Mormon" missionary to go into the mission field; for he receives no remuneration for his services, and must provide at his own expense for his support while in the mission field. When his work is done, he returns to his daily tasks, his honest toil, to earn his living as before; poorer, perhaps in this world's goods, but with the full reward of the inward satisfaction that comes to all who sacrifice for their convictions, and who feel that they serve the Lord. That is true wealth. Giving is the way to receiving. Therefore, he is ready if required to go into the field again.

In the history of mankind there is no parallel to this missionary system. Untrained men have frequently spoken for righteousness, and others have sacrificed for their convictions; but there is no record of a whole people, who for a century, without diminu-

tion of zeal, as a body and continuously, have given such service. The time and money given by the Latter-day Saints in missionary labours reach tremendously great sums. The sacrifices of fathers, mothers, wives, brothers and sisters, to make the mission of a loved one possible, form a noble and beautifully tender chapter in the history of humanity.

The "Mormon" missionary is easily recognized. He is clean in spirit and action. His devotion to duty is unflagging. In public or private, he is true to the principles he teaches. In every land, to every person, he preaches the same doctrine. Modestly he moves among people, offering the truth that he cherishes. He uses every honourable means to advance the Gospel cause, whether tracting, preaching in churches or on the streets, conversing or writing. Courageously, he meets rebuffs and persecution, with love in his heart even for those who are unkind—for they do not understand.

The "Mormon" missionary is not perfect, for he is human, but he teaches the perfect doctrine of truth, which, if accepted, will advance mankind toward perfection. Because of human weakness, he may in rare cases fall short in virtue and truth; then he is returned to his home, there to repent and make a new start toward righteous living.

The force that impels the "Mormon" missionary to make the sacrifice represented by this vast, unequalled missionary system is his sincere belief, his knowledge, that his message is the priceless gift of undoubted truth, God-made, intended for all and not for a favoured few; and that his message has the power, if used, to enrich mankind beyond measure in daily happiness on earth and in the life hereafter. Moreover, he is convinced that to help his fellowmen, unselfishly, to find and tread the path to daily happiness, is a religious obligation, which will yield him unbounded joy. Truth must be shared, else it dies.

Those of unprejudiced minds, who know the "Mormon" missionary, love him for his kindness, devotion, sincerity, and, above all, for his diligent spreading of the truth that he has in his keeping. His training, appearance and gifts are forgotten in the beauty of his humble unselfishness and the glory of his message.

The "Mormon" missionary is thousands strong, labouring, teaching, preaching, under every sun. As his two or three year term of service expires, others will take his place. Thus the eternal fire of truth, upon the altar of sacrifice, will ever be before the eyes of men.

God bless the "Mormon" missionary!—W.

ALL truth is safe and nothing else is safe; and he who keeps back the truth, or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—MAX MULLER.

MIDST CONFUSION, STRIFE AND TURMOIL

(Concluded from page 775)

Remember, this took place a century before the birth of Christ. The people went away and immediately established their election districts and set about organizing bodies of judges of election. In due course of time they cast their vote and elected their representatives who were their judges, and for centuries that form of democracy prevailed on this American continent. As long as the people lived in accordance with the fundamental law all was well with them. When they began to depart from that law dissension arose. They had political parties among the people in that day and all partisan questions were settled by the arbitrament of the ballot. Our nation to-day is founded upon the same plan. We should guard that liberty which has thus been granted unto us sacredly, for it is a gift from God. Other nations know this.

A week ago this morning there came through the air a message from the president of the Swiss republic. He addressed the people of the United States and particularly Swiss immigrants, who have established themselves in this country. He extolled American institutions in general, and he made a very suggestive utterance to this effect :

“Guard well your liberties, you people of America; guard them well. They are priceless, and,” if I may paraphrase, “worth more than all your wealth of a material kind. To do this is your sole *raison d’être*.” That is the expression he used. “The one reason for your existence as a nation is that you are the guardians of the liberties of men.” That is a high estate and one that we should regard as sacred.

We should maintain our liberties and exercise our freedom in the spirit of honest purpose. If we have nothing positive by which to support our opinions, then are we poor indeed. If my political party, whatever it is, cannot stand except by attacking and assailing the other party, my party ought to go down to defeat and oblivion. If my church, this Church, can not progress, can not thrive and develop except by assailing, attacking other churches, it ought not to stand and will not. But I find in this Church a positive message, a message of service, of labour and of ministry.

Concerning our nation, let me add the prophecy of another ancient spokesman for the Lord, with reference to this land of America :

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.

Now, the teachings of Jesus Christ are those of liberty and

toleration, such as will insure to every man his rights. Fellow members of the Church and fellow citizens, as we are of this great nation of ours, let us exercise the rights of our sovereignty with care and in the fear of the Lord. I do not mean this in the sense of being affrighted, for that is not what the fear of the Lord means, but the fear of doing that which may be contrary to His mind and will. Let us exercise our minds and our reason and pray for guidance, then act according to our best judgment. In this we are free. May our liberties be safeguarded and may the nation go on and achieve its marvellous destiny, which has been decreed by the God of the land, I ask it in His name. Amen.—(Address delivered in the Tabernacle, Salt Lake City, Utah, October 30th, 1932.)

BRITISH MISSIONARIES IN CONVENTION

GATHERING in separate two-day conventions in order to reduce transportation expenses, missionaries of Great Britain recently convened at the invitation of President James H. Douglas to receive counsel and instruction from President John A. Widtsoe of the European Mission. The northern convention, which included the missionaries of Ireland, Scotland and Northern England, assembled November 7th and 8th, at Bradford, Yorkshire, immediately following the Leeds District conference. The missionaries of Southern England and Wales assembled at London, November 14th and 15th. On both occasions the proceedings were practically identical, the first day being devoted to the asking and answering of questions, and the second to testimony bearing and admonition and counsel from President Widtsoe.

During the morning of each first day session, President Widtsoe stressed the seriousness of the call to mission service, and especially emphasized the necessity for higher efficiency in proselyting efforts.

Among the forty or fifty questions asked by the Elders during the two conventions and answered by President Widtsoe, were: Was vicarious work for the dead practised when the Saviour was upon the earth? Should unworthy members be permitted to partake of the sacrament? After a person loses his Priesthood through transgression, can he receive it again after repentance? Should consecrated oil be used for any purpose other than for anointing the sick? Is it not highly improper for members to pass their patriarchal blessings around among other than the members of their own family? What should be done with the bread left over at sacrament? How far should we go in giving charity? Should we decorate our chapels in white at the time of funerals? Should unbaptized children over nine years of age receive the sacrament?

Humble testimonies from the missionaries occupied the entire time on the second day. Each Elder present testified to the enrichment the restored Gospel had brought into his life, and expressed a sincere desire to always be found active and useful in the Church organization. Many wonderful manifestations of the power of God were related by the missionaries.

The addresses by President Widtsoe were replete with inspiration and information.

"Strength and power are derived from meeting together in a large group," was one of his gems. "A conference is to clear up questions and report outstanding events which have occurred in missionary experiences. . . . We are engaged in the most important work in the world, that of establishing a system of



MISSIONARIES IN CONVENTION AT BRADFORD

First row left to right: Elders Emerson J. Lindsay, Cleon H. Kerr, Harvey Freestone, Kenneth Wheelwright, Levi Hammon, W. Fletcher Llewellyn, Robert H. Booth, Franklin S. Harris, Jay Larkin, E. Wendell Stringfellow.

Second row, left to right: Elders Jodie J. Smith, Hyrum Hand, Sister Sarah Hand, Frank J. Mozley, Rintha P. Douglas, President James H. Douglas, President John A. Widtsoe, Leah D. Widtsoe, Patriarch James H. Wallis, Elizabeth T. Wallis, Elmo H. Ellsworth.

Third row, left to right: Elders Raphael C. Palfreyman, Martin Remo Braithwaite, Woodrow C. Williams, Elmo H. Lund, David Taylor, John S. Russell, Percy L. Matthews, Cyril A. Linford, H. Randell Walker, Max R. Openshaw, Frank R. Bennett, Thomas S. Harris.

Fourth row, left to right: Elders Eugene A. Hooper, Leon Frehner, Dan L. Frodsham, John D. Riggs, Allen N. Adams, Leonard N. Giles, Louis Grant Robinson, Vern R. Butcher, Lewis Meadows, John E. Owens, Charles J. Solomon.

truth that will lead men into permanent joy and happiness. . . . The love of God for His children is the actuating force in the Gospel, and we must endeavour to spread that work among the nations. . . . Man must give of himself before he can accomplish anything, and only by so doing will the Spirit of God rest with him. . . . Charity destroys self-respect.



MISSIONARIES AND AUTHORITIES IN LONDON

Missionaries and authorities in attendance at the London convention are shown above. Reading from left to right they are: Front row: Elder Eric J. Seach, president of the Norwich District; Elder Tracy Taylor Cannon; Elder Sylvan E. Needham; Elder Kent S. Bramwell; Elder Howard S. Widdison; Elder Russell S. Ellsworth; local Elder Ira W. Mount.

Second row: Elder Robert C. Neslen, president of the London District; Nettie B. Woodbury; Elizabeth T. Wallis, First Counsellor European Mission Relief Society; Patriarch James H. Wallis, of the European Mission; President John A. Widsøe of the European Mission; President James H. Douglas of the British Mission; Rintha P. Douglas, President of the British Mission Relief Society; Ileen Ann Waspe; Elder Rulon D. Newell, Secretary of the British Mission; Elder W. Lamar Phillips, Assistant Secretary of the British Mission.

Third row: Elder William Murdoch; Elder Arthur J. Morgan; Elder Hugh D. Higgins; Elder Delwin M. Clawson; Elder Stephen L. Dunford; Elder Allan N. Adams; Elder Frank R. Miller; Elder Dennis McCarthy, Editorial Secretary *Millennial Star*; Elder Donald K. Ipson, president of the Welsh District; Elder Henry Groom; local Elder Anthony T. Burgess.

Back row: Elder John W. Taylor, president of the Portsmouth District; Elder Clifford G. Green; Elder Carl G. Agen; Elder Fred Pulham; Elder Robert L. Bridge, president of the Birmingham District; Elder Percy L. Matthews, Secretary to the Patriarch; Elder Leslie T. Norton, Supervisor of the British Mission Sunday Schools; Elder Elwood Corry; Elder Ferron H. Cutler; Elder Wheeler R. English.

“There are four things that constitute the primary needs of this mission: First, to remove the prejudice that has been created against us. The best way of doing this is by personal contact, and especially with newspaper men. Second, to secure more efficient missionary work. There are 750 missionaries in Europe, and the average convert per missionary is only 1.5. We need to increase our efficiency by a more perfect routine of work and study. Third, to develop greater faith among the members by keeping them actively engaged in their branches. Preach self-government. So long as the people depend upon the missionaries their faith will not be self-sustaining. Fourth, to secure more suitable meeting places for the people.

“The Gospel of Jesus Christ has power within it to settle every perplexing question now troubling the world. . . . A man is a coward who accepts a call to go on a mission, and then fails to sincerely and prayerfully do the work required of him.

“The Church I grew up in,” said President Widtsoe, “taught that when I left this earth I would stand at the throne of God and play a harp for ever and a day. We believe differently. We believe in a condition of eternal progression. Nature’s God is one of order and progress. God has made ample provision to sustain in comfort every soul on the earth. As long as people direct their attention to things that are not God-made, there will be disorder, and ultimately despair and chaos.

“I know this Gospel is true. It came to me when I was a young man—just nine years of age. I went with my mother to Utah—not as a ‘Mormon’—and I fought my fight to know the truth of the Gospel before I offered myself for baptism. I have learned throughout life that any man who digs into the Gospel with the love of truth in his soul, and who prays to God for light, never fails to become converted.”

At the close of the convention encouraging remarks and faith-promoting testimonies were delivered by President and Sister Douglas and Patriarch and Sister James H. Wallis.

LEEDS DISTRICT CONFERENCE

ALL meetings of the Leeds District Fall Conference held November 6th, at Bradford, in the Carlton Street Boys’ School, were exceptionally well attended. Especially was this true of the evening session at which over four hundred Church members and visitors were present. A spiritual rejuvenation seemed to grip the entire audience, encouraging each individual to seek for the higher and nobler realities of life.

After the preliminary programme of the morning session, the congregation separated, the ladies receiving valuable instructions pertaining to Relief Society activities from Sister Rintha P. Douglas and Sister Elizabeth T. Wallis. The men met in the

capacity of a Priesthood meeting, where problems pertaining to that body were discussed. The presidents of the various branches gave brief reports of the condition of affairs in their particular branches. President Douglas and Patriarch Wallis offered many suggestions and much information, helpful in the guidance and conduct of those who are blessed with the Priesthood.

Early in the afternoon session District President Frank J. Mozley read the statistical report of the district during the past six months, which indicated considerable progress. In part, he stated: "The report of the missionary work accomplished the past six months is very commendable. During the majority of the time, we have had four travelling Elders who have spent a total of 9,064 hours in the many phases of missionary duties. Eight hundred and ninety-four hours of this time has been allotted to the distribution of Gospel tracts from door to door. Much good has been accomplished and many friends made at the sixty-nine open-air meetings held during this period. It is anticipated that good will come from the seeds of truth planted by the 26,631 tracts, 2,441 pamphlets and 51 copies of the Book of Mormon which have been distributed." The remainder of the afternoon was devoted to assigned talks from local members and discourses from Sister Widtsoe, Sister Wallis and Sister Douglas.

The speakers at the evening service were President John A. Widtsoe, President James H. Douglas and Patriarch James H. Wallis, each of whom delivered timely and inspirational discourses.

JODIE J. SMITH, Clerk of Conference.

FROM THE MISSION FIELD

Arrivals and Assignments: Stephen L. Dunford of the Forest Dale Ward, Granite Stake, and Farron E. Cutler of the Cottonwood Ward, Cottonwood Stake, arrived from America on board the s.s. *Manhattan*, November 9th. They have been assigned to the Ulster and London Districts, respectively.

Transfer and Appointment: On November 10th, Elder William H. Clawson was transferred from the Ulster to the Leeds District, and was appointed president of that district November 19th.

Elder Robert L. Bridge was appointed president of the Birmingham District November 28th, succeeding Elder Elwood Corry.

Transfers: Elder Sylvan E. Needham from the London to the Newcastle Districts, November 19th; Elder Frank R. Miller from the Welsh to the London District, November 19th; Elder Allan N. Adams from the Sheffield to the Welsh District, November 19th; Elder Kenneth M. Wheelwright from the Nottingham to the Bristol District, November 21st, and Elder W. Burke Jones from the Bristol to the Nottingham District November 21st.

Branch Conferences: Of the Halifax Branch, Leeds District, October 23rd. A crowd which doubled in numbers that of the last conference listened to an interesting discussion on "Joseph Smith's Teachings."

Of the Leed's Branch, Leeds District, October 30th. Local members and friends effectively portrayed the theme of "Eternal Progression."

Of the Cheltenham and of the Cirencester Branch, October 23rd and 30th, respectively. How a branch can grow by individual service in the Church of Christ was ably demonstrated throughout the meetings of both conferences.

Of the Wolverhampton Branch, Birmingham District, October 30th. The answer to the significant question of whether "health and happiness come from God," was proclaimed in both the afternoon and evening sessions.

Of the Hucknall Branch, Nottingham District, November 6th. The theme, "Joseph Smith, the Prophet and Seer," was expounded by the local Priesthood under supervision of Branch President Samuel Pears.

Of the North London Branch, London District, October 30th. Sister Elizabeth T. Wallis of the European Mission Relief Society Presidency and Dr. Ray M. Russell contributed to the conference's success by inspirational addresses.

Of the Nelson Branch, Liverpool District, November 6th. Doctrine and Covenants, Section 130: 20-21, provided the topic for the day.

BE STRONG!

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not, "That days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song.

MALTBIE DAVENPORT BABCOCK.

CONTENTS

Midst Confusion, Strife and	tion 779
Turmoil... ..	Leeds District Conference ... 782
Editorial:	From the Mission Field ... 783
The "Mormon" Missionary	Poetry:
British Missionaries in Conven-	Be Strong! 784

PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

EDITORS: JOHN A. WIDTSOE, 295 EDGE LANE, LIVERPOOL

JAMES H. WALLIS, 43 TAVISTOCK SQUARE, LONDON, W.C.